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The Maine Catholic Historical Magazine

Vol. I. PORTLAND, MAINE, July, 1913. No. 1

Sainte Croix Number

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Rt. Rev. Louis S. Walsh, D.D.
Bishop of Portland, Me.

Chronology of Rt. Rev. Louis S. Walsh, D. D., Bishop of Portland.

BORN.

Salem, Mass., of Irish parents, Patrick Walsh and Honorah Foley, January 22, 1858.

BAPTIZED.

Immaculate Conception Parish, Salem, January 23, 1858.

SCHOOLS.

St. Mary's Parish School (Until it was closed) 1863-66.
Public Grammar and High, Salem, 1866-76.

COLLEGE.

Holy Cross, Worcester, Mass., Rhetoric, 1876-77.

SEMINARY.

Grand, Philosophy House, Montreal, Canada, 1877-79.
St. Sulpice, Paris, Theology, 1879-82.
Procure of St. Sulpice, Rome, 1882-83.

TONSURE.

Montreal, Archbishop Fabre, May 30, 1878.

MINOR ORDERS.

Paris, Archbishop Richard, Dec. 18, 1880.

SUBDEACONSHIP.

Paris, Archbishop Richard, June 11, 1881.

DEACONSHIP.

Paris, Cardinal Guibert, December 17, 1881.

PRIESTHOOD.

Rome, St. John Lateran, Cardinal LaValletta, Dec. 23, 1882.

LICENTIATE IN THEOLOGY.

Rome, Minerva University, June 1883.

LICENTIATE IN CANNON LAW.

Rome, Appolinare University, June 1883.

ASSISTANT.

St. Joseph's Church, West End, Boston, Aug. 1883-84.

PROFESSOR OF CHURCH HISTORY, CANNON LAW AND DIRECTOR.

St. John's Seminary, Boston, Mass., 1884-1897.

FIRST SUPERVISOR OF CATHOLIC SCHOOLS.

Archdiocese of Boston, 1887-1906.

ELECTED BISHOP OF PORTLAND.

Congregation of Propaganda, July-Aug., 1906.
Election approved by Holy Father, Pope Pius X, Aug. 12, 1906.

CONSECRATED BISHOP.

Cathedral of the Immaculate Conception, Portland, Me., by Rt. Rev. Mathew Harkins, D. D., Oct. 18, 1906.

THE PREFACE.

By the Rt. Rev. Bishop of Portland.

When the Maine Historical Association was founded at Damariscotta on Thursday, July 16, 1908, one of its aims was: the research and publication of whatever is important in person, fact or document, regarding origin and growth of the Catholic Church in the present State of Maine.

The Magazine is to carry out that aim, and its field, plan, spirit and fruits are thus clearly fixed. "History is the narrations of events in the life of person, place, or thing;" not merely a chain or succession of cold facts and dates, but a living story of the creation of God's work.

Such is the Catholic concept, so admirably set forth in the pages of Holy Bible.

"Through Him (God) is established the end of the journey and by His word all things are regulated." We shall say much and yet shall want words, but the sum of our words is: "He is all." "Let these things be written unto another generation, and the people that shall be created shall praise the Lord." Ps. 101, v. 9-12.

It is not given to ordinary mortals to foresee, nor even after events, to trace their true design and meaning, but it is our duty to record them and let the future reveal the design of God, the finger of God, for both are in all creation.

The Acts of the Apostles, by St. Luke when thus followed make an heroic as well as an inspired narrative. St. Clement, Pope, A. D. 68-76, gave word and example to all future Popes and Bishops, "when he divided the seven districts of Rome, appointed seven Notaries, one in each district, who will diligently search out the events of the martyrs' lives, and especially their sufferings, and record them for all time, while he himself wrote carefully and in an edifying way, many acts and words to set forth and exalt the Christian Religion." Hence the rich historical literature lighting up the pathway of the Catholic Church, across her nineteen centuries; hence our right, duty and pleasing task to show forth in the same spirit the "Gesta Dei" in this great State of Maine, where the Church has a record of at least and probably more than three hundred years.

The Magazines already existing, namely: The United States Historical Magazine, The American Catholic Historical Records, The New England Catholic Historical Pamphlets, cover indeed much larger fields, but the Diocesan Magazine

alone get and give the local coloring so necessary, and at the same time, reach the people of the State and Diocese, for whom it was chiefly intended.

This Ter-Centenary offers the opportunity to begin such a work, and while we do not promise any such regularity for the future, we shall strive to keep it up regularly during this year, and thereafter as the events, the needs, the resources, and the inspiration will warrant.

We hope, also, to make it an accurate and complete record of all past and present events of the Diocese of Portland, and thus gradually put forth the great chain of events, linked together by an Invisible hand, that we proclaim Almighty God, for such a chain has been and we trust shall be forever in the Catholic Church in Maine.

Thus may we do something to make easier and instructive for future generations, the word of the Prophet in Esther: "And the King commanded the histories and the chronicles for former times to be brought him."

All official reports of institutions, the official documents of the diocese, and a chronology of all important events will be published regularly in the magazine, and will thus be the authorized record of the diocese. We earnestly request each Rector and all the priests of the diocese to do their part in keeping an accurate historic record of all important events in their respective parishes; and we trust that the faithful people will do their part to sustain this Diocesan Historical Magazine.

Universal Jubilee.

JUBILEE PROCLAMATION BY HIS HOLINESS, POPE PIUS THE TENTH, IN HONOR OF THE CONSTANTINE CENTENARY 313-1913.

The Jubilee proclaimed by Our Holy Father for the Universal Church (*Urbi et Orbi*) in Rome and all the world, is to honor the Sixteenth centennial of the wonderful deeds of the Roman Emperor, Constantine the Great in the year 313,—namely: Peace in the Empire by and through the sword; Peace in the Catholic Church by the sheathing of the imperial sword that had been striking the infant church at intervals during nearly 300 years; liberty for the Cross of Christ and all its ideals, and their exaltation in the Court, the army, and throughout the Empire; the union of the Christian Church and State in the Roman Empire which then really began, not at the prayer or wish of the Church, but at the demand and prayer of the Emperor, and with the approval of all the imperial authorities.

The Holy Father did not wish to have the Jubilee open on the anniversary of the battle by which Constantine overwhelmed the tyrant Maxentius at the Milvian Bridge outside of Rome, in October 312, because it would seem to be glorifying war, but he chose the great event and document by which the Emperor proclaimed Peace to the Church and Liberty to the Cross, namely: "The Edict of Milan," published in April, 313 as follows, in part:

"Edict of Milan."

"Concluding some time ago that liberty of religion ought not to be hindered, but that it is necessary to leave to the judgment and free-will of each one, the power to practice divine worship according to his choice, we ordained that the Christians should practice their Faith in the religion professed by them. But, since in the rescript in which this permission was granted to

them, they considered that many and diverse conditions had been added, perhaps on that account some of them soon ceased to observe it.

Therefore both I, Constantine Augustus, and I, Licinius Augustus, having met at Milan and having come to an understanding on questions relating to public weal and security, as well as other things that seemed advantageous to the majority of men, we have decided first of all to legislate on matters relating to the Divinity, and to give to Christians, like other men, full liberty to follow the religion which they prefer, that the Divinity which dwells in the Heavens may show itself placated and benevolent towards us and all our subjects

Freedom of Conscience.

With good and just reason, then, we considered ourselves bound to come to the conclusion that full freedom and right to observe that religion which he deemed best were not to be denied to anyone belonging to the Christian body; so that the Supreme Divinity, to the worship of which we are freely devoted, may grant us its accustomed favors and benevolence.

Know, then, it is our will that we withdraw all the conditions contained in the rescript which was addressed to you and which seemed severe as well as foreign to our clemency, and that each one professing the desire to observe the religion of the Christians may do so without fear and without annoyance. This much we thought it our duty to notify fully to you so as to acquaint you with the faculties granted by us to the Christians. At the same time you will understand that for the peace of our times, full and perfect liberty to exercise their religion remains for all others. And this we have decreed in order that everyone may have the power of professing the religion he prefers.

Restorations of Rights.

We have done all this in order that we should not have the appearances of having detracted in any way from the honor or religion of anyone. Moreover, with regard to Christians, we have decided to lay down the following rules: If the places in which they used to meet, and concerning which another decision, contained in a letter to you, was taken, were bought by any person or by the State, let them be restored to the Christians without payment or any demand for money, and without subterfuge of ambiguity; let those also who received them as a gift, restore them to the Christians as soon as possible.

If the possessors who hold them either by purchase of gift, need anything from our benevolence, let them present themselves to the prefecture of the province and receive compensation as an act of clemency on our part. You are to see that all these places be handed over to the Christians without delay. Moreover, as it is known that these same Christians not only possessed the places in which they were wont to assemble, but others also which rightfully belong to their society or their church and not to private individuals, you will give an order that all, in accordance with the above mentioned law, be restored without controversy and without cavilling to the Christians, that is to say, to their society and congregation in the way indicated above, and those who make restitution without price, may hope for indemnity from our benevolence.

Promote Public Peace.

In all these matters you will actively intervene on behalf of the above mentioned body of Christians, so that our ordinance may be carried out as soon as possible, and that public peace may be prompted by our clemency; so that we may obtain by means of these regulations, the continuance of those divine favors which we have experienced in the past for our prosperity and the increase of public weal. To make this act of our good will known to all, the ordinance is to be posted up in the district under your charge for all to see, so that no one shall be unacquainted with our benevolence."

To study the first effects of this decree in the Roman Empire and their development is to unfold a wonderful story, more entrancing to the essayist or poet than all the creations of the greatest human imagination, and one is compelled to say at each great event or new turn on the historical highway from 313-1913, "The finger of God is here."

This historical panorama is open to all who have eyes to see, and ears to hear, and minds to interpret, but it has not yet received its true setting to do it justice, honor and glory.

A Dante or a Shakespeare is yet to rise up for such a dignified crown.

During the last four hundred years, a great many ideals fostered, and given wings by this Edict have been shattered and the work of destruction, or historical evolution is still going on to an end or condition impossible to foresee, yet no doubt all to serve God's infinite plan of creation and His all-wise method of governing the world.

Our duty at present is to respond to the appeal of the Holy Father and to proclaim the Jubilee which his gracious goodness has inspired.

The Jubilee Letter of his Holiness published in "The Emmanuel, May 1913," likewise in various newspapers and periodicals, is already in the hands of priests. The Rectors will please read this letter of the Holy Father to the people at all the masses on or before Sunday, June 29, 1913, and the following special Diocesan rules for the Jubilee.

1st. Time limit from Low Sunday to Dec. 8, may be extended by the confessor in cases of physical or moral impossibility, namely for prisoners or seriously sick.

2nd. Works prescribed:

Six Visits to a Church.

In Portland, three visits are to be made to the Cathedral Church or Chapel, and three other visits to the church in their own district or parish.

In Lewiston, three visits to the parish church and one to each of the other churches.

In Bangor, three visits to each Church.

In Biddeford, two visits to each of the three Churches.

In Waterville, three visits to each Church, namely St. Francis and the Sacred Heart.

In Rumford, three visits to each Church.

In other places, six visits to the parish Church, or the mission Chapel where mass is said.

These visits may be made all in one day or on different days.

Priests will follow the same rule for their own Jubilee visits.

Sisters and pupils in convents and other institutions will make the visits to the Convent Chapel or to the parish Church, in groups or individually as the Superiors may determine.

Visitors and travelers in Portland will make all their visits to the Cathedral; in other places to any Catholic Church.

3rd. The length of time to remain in the Church is not fixed, but the object and motive of the prayer is fixed by the letter of the Holy Father.

4th. An alms or offering according to one's means is necessary, and this amount will be set apart in every parish for the poor and will be mentioned in the annual report.

5th. Priests are instructed to read very carefully and follow closely the instructions of the Papal Letter in regard to Confessors and jurisdiction, as validity of absolution is involved; it is also well to note carefully the exception to the general regulations, "Nominatim Interdicti cannot be absolved."

7th. It is desirable to study in some approved author, the dogma, moral, and ritual of the Jubilee and apply these doctrines and rules as the need of the present Jubilee demands.

8th. The Jubilee extends to Dec. 8, Feast of the Immaculate Conception and Patronal Feast of the Catholic Church in the United States, and also of the Cathedral and of the Diocese of Portland.

In every parish church of the diocese there will be a special triduum or novena to prepare for the closing of the Jubilee and the worthy celebration of the festival.

In the afternoon or evening of the festival, a solemn "Te Deum" of thanksgiving will be held in every parish church.

Peace, liberty for the Cross and the Church, unity among Catholics and among all nations under the banner of the Cross and the Holy Name, Liberty and independence of the Holy See on a basis acceptable to the Holy Father and worthy of the Catholic Church, all these should be the special motives in all the Jubilee devotions for all the Bishops, priests and faithful of the Catholic Church.

Yours Sincerely in Christ,

✠LOUIS S. WALSH,

Bishop of Portland.

THE YEAR OF OUR LORD 1913.

Third Centenary

OF THE

Catholic Church in Maine.

THE BISHOP'S HOUSE,
PORTLAND, Dec. 20, 1912.

REV. DEAR FATHER:

The year 1913 will bring around the Third Centenary of the Catholic Church in the State of Maine, 1613-1913, and this sacred epoch will be worthily observed and honored by all the Catholics of the Diocese and State.

There is no doubt that the Holy Sacrifice of the Mass was offered within the present limits of our great State, at Holy Cross Island in the St. Croix River in 1604, on the Kennebec River in 1611, and at Castine in 1613; indeed it is our firm conviction that long before this time the same Supreme and August Sacrifice was offered up on lake or river, or seashore, whenever an heroic missionary accompanied the hardy explorers and knights of discovery from 1492 to 1600; perhaps even far back in the tenth century the Christian Norsemen knelt before the Cross and Altar and chanted the Kyrie Eleison or the Agnus Dei. Until, however, archives reveal the secrets of those years, we may claim only the 300 years, and this gives our Diocese a high place in the history of the Church on the North Atlantic shores of the United States.

No mission Chapel tells its silent story at any of the above named sites, while the memorable Mission of St. Sauveur on Mt. Desert Island, May-September, 1613, has now one stately granite Church and two beautiful Chapels, almost within sight of the original point (now Fernalds' Point, Somes Sound), namely the Church of the Most Holy Redeemer at Bar Harbor, St. Ignatius Chapel at North East Harbor and the Holy Family Chapel at Seal Harbor.

The granite Church at Bar Harbor, built in 1908-09, to be dedicated to the "Most Holy Redeemer," in honor of the first Mission of Saint Sauveur, will be blessed on Wednesday,

August 6, 1913. Feast of the Transfiguration of Our Lord, and all possible solemnity will be given to the occasion. It is hoped that the Maine Catholic Historical Society will hold its meeting at the same time in Bar Harbor.

The same event, in the sense that the Cross of Christ was exalted and likewise blessed and honored our State by this mission, will be solemnly commemorated in the Cathedral of the Immaculate Conception, Portland, on Sunday, September 14, the Feast of the Exaltation of the Holy Cross.

On this Sunday therefore, there will be a Solemn Pontifical Mass of Thanksgiving and a sermon in the Cathedral and a Mass of Thanksgiving in every parish Church of the Diocese.

The Rev. Rectors are respectfully urged and the Sisters teaching in our Catholic Schools are hereby instructed to have this "First Mission of St. Sauveur" as the chief or central part in their graduation exercises of Schools and Academies.

The year 1913 also brings in a very fitting way the Sixteenth Centenary of the "Great Edict of Milan," whereby in 313 the "Liberty for the Cross" was first given in the Roman Empire, and it was given a place of honor with the Eagle of Imperial Rome.

The Holy Father, Pius X, has directed this event to be duly observed by religious or civic festivities and the Feast in September will also have for its object the commemoration of this all-important historic year.

TER CENTENARY FUND.

This fund was proposed some time ago and is now again presented for

1. Education of a Diocesan Clergy.
2. Church Missionary Extension in Maine.
3. Diocesan Institutions of Charity.

Since our appeal two years ago several persons, both priests and people, have made good contributions to the Fund, and others have done so in their Wills or by Insurance Policies.

One large gift, valued at $10,000 has been offered, the donor and object not to be made known until next July and we hope that the large number of people who are blessed by God in having wealth, will do their share towards this Fund for the building up of the Church on its present strong, enduring foundation and its exaltation for God, our State and our Country.

The contributions may be sent directly to the "Roman Catholic Bishop of Portland," Rt. Rev. Louis S. Walsh, who will publish a full list of donors and amounts and its uses during the festivities of next Summer.

A Souvenir volume or pamphlet for the occasion is desired and all the Rectors are hereby respectfully urged to send photographs or engravings or sketches of all the Church, School, Convent, or Institution property in their respective parishes or any historic photographs of important persons or instructive objects that pertain to present or past history. A room and archives have been set apart at the Catholic Institute in Portland for all historical objects and they are now in charge of the Rev. T. H. Houlihan, Secretary of the M. C. H. Society.

If each priest and community will take an appropriate interest in his own section, the results will be valuable for all Church purposes.

With all Apostolic Blessings for those who know, love and serve the Church of God, I am

Yours Sincerely in Christ,

✠LOUIS S. WALSH,

Bishop of Portland.

SPECIAL DIOCESAN DAYS.

JANUARY 1ST.

Te Deum of Thanksgiving on the eve, or on the day.

HOLY NAME SUNDAY—2ND SUNDAY AFTER EPIPHANY.

Holy Name parade of Catholic men where it is feasible and special sermon in the afternoon.

LAST SUNDAY IN MAY.

Catholic Girls' Festival in honor of Blessed Virgin Mary.

ST. ALOYSIUS DAY, JUNE 21ST.

Catholic Boys' Festival, Mass and Holy Communion.

CORPUS CHRISTI TRIDUUM.

Festival and two following days.

PENTECOST NOVENA.

Special prayers nine days before the Feast.

HOLY SOULS' ASSOCIATION.

All Souls' Festival, November 2nd.

DEC. 8TH.

Feast of the Immaculate Conception, Catholic Woman's Day. Primary Patronal Feast of the Diocese, December 8th, Immaculate Conception of the Blessed Virgin Mary.

SECONDARY PATRONAL FEASTS.

March 17th, St. Patrick, Bishop, Confessor, and Apostle of Ireland.

June 24th, St. John the Baptist, Precursor of our Lord, Patron of Canada.

Diocesan Chronology.

Weds.
Jan. 1.—Special Te Deum of thanksgiving for the year 1913, and faith in God for the year 1914 in every parish church of the Diocese on the eve of the day or on the day.

Jan. 2.—Profession of eleven Sisters of Mercy in the Convent at Deering, the Rt. Rev. Bishop officiating and preaching. First banquet of the Alumnee of the Cath- preaching. First banquet of the Alumnae of the Cath- High School. The bishop came after the banquet and made a short address.

Jan. 5.—Statement on the Catholic schools of Maine, in relation to the state fund for school purposes presented to the legislative committee.

Jan. 9.—Resolutions for the appropriations to S. Elizabeth's Orphan Asylum and Holy Innocents Home were introduced in the legislature.

Sun.
Jan. 12.—The financial and spiritual report of the Cathedral Parish read at all the masses. The same report in every parish church of the diocese on some Sunday in January.

Jan. 13.—The Rt. Rev. Bishop assisted at the solemn mass of the late M. T. O'Brien, Esq., and preached. Cathedral filled, a large number of Non-Catholics being present.

Jan. 14.—Annual meeting of the Diocesan Corporations, namely S. Elizabeth's R. C. Asylum, St. Joseph's Convent and Hospital and S. Denis Academy.

Sun.
Jan. 19.—Great procession of the Catholic men of all the parishes in Portland in honor of the Holy Name. Nearly two thousand men in line. Sermon by the Rt. Rev. Bishop at the Cathedral.

Jan. 21.—Meeting of the Mt. Merici Convent and Academy Corporation at Waterville, the Bishop presiding.

Jan. 23.—Visit of the Bishop to Bangor and Old Town; conferring with several priests in that section of the diocese.

Jan. 23.—Visit to Augusta, conferring with several Catholic members of the legislature on important matters of legislation.

Jan. 24.—A new act to repeal the Corporation Sole introduced into the House of Representatives by Mr. Morse of Rumford, Protestant and Republican; at the request of Mr. Rousseau, Catholic and Republican of Brunswick. Vicious in every way, proposing confiscation of church property and anarchy in church government of parishes. The bill eliminating bishop and priests in all important administration.

Jan. 30.—Hearing at Augusta on the appropriation for the diocesan institutions of charity.

Rt. Rev. Bishop sent a statement to the priests on the new bill against the Corporation Sole, showing its especial viciousness.

Feb. 3.—Cathedral Reunion and Bazaar in the City Hall in Portland.

Sun.

Feb. 9.—The Rt. Rev. Bishop opened the Course of sermons on the "Church" at the high mass.

Feb. 10.—At 9:30 P. M. a fire in St. Elizabeth's Orphan Asylum, High St., Portland, destroyed the annex dormitory. Sisters and children all safe.

Feb. 15.—Important letter from the Church Authorities in Rome again condemning the men under interdict, and demanding reparation for the scandal given.

Feb. 18.—The Bishop went to Biddeford, received four members of the so-called committee under interdict, explained the decision of the Roman Authorities and asked for their submission.

Feb. 20.—Public Hearing in the House of Representatives, Augusta, on the bill against the Corporation Sole. Disgraceful exhibition on the part of the agitators. Bishop was present. Fairly good report in the daily newspapers.

Feb. 26.—Rumor that the judiciary committee would present definite report on the Corporation Sole Bill with a majority "Ought not to Pass." The defeat of the bill was assured.

Feb. 27.—The Bishop appeared before the Judiciary committee and stated the purpose of the Church Authorities on the pending bill.

Feb. 28.—The Bishop decided the time opportune to have "a parish corporation bill" presented to the legislature, and prepared it on the model already approved by the Roman Authorities.

Mar. 4.—The bill for parish corporation as an amendment to the original corporation sole law presented to the Judiciary committee by Mr. David W. Snow, counsel for

the corporation. Opposition of the agitators, stubborn and vicious.

Mar. 6.—Judiciary committee reported unanimously in favor of bill presented by the Catholic Church authorities in the Diocese of Portland.

Mar. 7.—Chapel and school building of Notre Dame at Waterville destroyed by fire 10.30 P. M. Serious loss and hindrance to parish work.

Mar. 8.—Two Priests ordained for the Diocese at St. Mary's Seminary, Baltimore. Rev. Fr. Normand, and Rev. Fr. Joncas. Both celebrated mass on the following day, Sunday, the former at Westbrook, the latter at St. Joseph's Church, Biddeford.

Mar. 9.—Fr. Normand assigned to St. Mary's Church, Maryland, and Fr. Joncas to Jackman, but temporarily assigned to Augusta.

Mar. 10.—The Bishop visited the ruins at Waterville and decided to rebuild on the same place as soon as possible.

Mar. 12.—The bill for "Parish Corporation" presented to the House of Representatives, and a rather vicious amendment put in by Mr. Violette of Van Buren, tabled for printing.

Mar. 13.—The amendment of Mr. Violette printed and offered and the whole matter assigned to the following Tuesday by Mr. Spencer of Berwick, Protestant and Republican.

Opposition of the Franco Canadian Committee very violent and vain.

Mar. 18.—The Parish Corporation Bill of the Bishop called up in the House of Representatives, all amendments indefinitely postponed, and the Bill exactly as presented by the Rt. Rev. Bishop and without any change given three readings and passed by a vote of 81-6. The debate was interesting and the victory very complete.

Holy Thursday, the Rt. Rev. Bishop officiated at Solemn Pontifical.

Mar. 20.—Mass and the Blessings of the Holy Oils at the Cathedral. 45 priests present.

Mar. 22.—Holy Saturday, Bill passed the House and Senate during the week and was signed by Governor Haines this afternoon at 4:30, a distinct triumph of law, order, authority over anarchy and malice. The Bishop sent a telegram thanking His Excellency and the Legislature for their support and approval of Catholic Church Authority.

Easter Sun.

Mar. 23.—Solemn Pontifical Mass and sermon preached by the Rt. Rev. Bishop at the Cathedral in Portland. The newspapers had an official statement on the Corporation Sole Bill just passed by the legislature and of the condemnation of the French Canadian agitators by the authorities in Rome.

Mar. 25.—The Spiritual Director of the Sisters of Charity of Emmetsburg, Fr. Cribbins came to Portland for a final conference on the question of taking over the hospital at Waterville; all conditions were satisfactory.

Mar. 27.—Appeal sent to all the Catholic Churches of the diocese for a collection in behalf of the sufferers in the tornado and floods in the West. Result about $4,000, distributed through His Excellency, the Governor, and the respective Bishops in the western states.

Sun.

Apr. 13.—Reports from Rome on the illness of the Holy Father; very alarming for a few days.

Apr. 16-17.—Visits of Rt. Rev. Bishop to Waterville, Bangor, and Old Town.

Apr. 17.—Sisters of Charity of Emmetsburg, purchased the Libby hospital at Waterville, to take charge on May, the first.

Apr. 19.—Special meeting of the corporation of St. Elizabeth's Orphan Asylum, deciding to build an addition to the Asylum to cost about $9,000.

Apr. 21.—To build a chapel in South Portland on a new lot of ground on Cottage Road, purchased June 7, 1912.

Apr. 27.—Confirmation in Fairfield at 4 P. M. Sunday, and visit to Waterville.

Apr. 28.—Visit of Rt. Rev. Bishop to the new Hospital of the Sisters of Charity, at Waterville. Two Sisters named and prepared to take full charge.

Ascension Thur.

May 1.—Sisters of Charity take full charge of the new Hospital at Waterville. Confirmation at St. Dominic's Church, Portland.

May 2.—Reception of the religious habit by eight Novices at St. Joseph's Convent Chapel, Deering, 5 P. M. The Bishop officiating and preaching.

May 3.—First sod turned to break the ground for the new church of the Holy Cross at South Portland.

Sun.

May 4—The famous Paulist Choristers of St. Mary's Church, Chicago, sang at the high mass in the Cathedral and gave a concert in City Hall, Portland at 8 P. M. Great

success and loud praise on all sides; good newspaper report.

May 6.—Annual convention of the diocesan clergy in Kavanagh School Hall, 2 P. M. for all priests, south of Waterville.

May 7.—Annual convention and for all priests between Waterville and Houlton, 2:15 P. M. Confirmation at South Berwick at 7:30 P. M.

May 10..—Confirmation at Auburn 10:30 A. M. and at St. 2:30 P. M.

Pentecost Sun.

May 11.—Confirmation at the Cathedral, Portland 2 P. M. and St. Joseph's Church, Deering at 4.30 P. M.

May 13.—Property corner Cumberland and Franklin Sts. purchased by the Rt. Rev. Bishop for the Diocese of Portland.

May 17.—Confirmation at Farmington at 12 noon.

Sun.

May 18.—Confirmation at St. Hyacinth's Church, Rumford 10:30 A. M., and at St. John the Baptist at 2:30 P. M.; the Rt. Rev. Bishop officiating and preaching.

May 19.—The house in South Portland, corner of Cottage Road, at Broadway, bought for a rectory.

May 22.—Confirmation at St. Mary's Church, Lewiston, at 2:30 P. M.

Sun.

May 25.—Confirmation at St. Mary's Church, South Berwick, 3 P. M.

May 29.—Profession of one novice and Reception of religious habit by three at Waterville, 7.30 A. M., Mt. Merici Convent Chapel, Rt. Rev. Bishop officiating and preaching. Confirmation St. John the Baptist, Brunswick 2:30 P. M.

Sun.

June 1.—Confirmation St. Patrick's Church, Lewiston, 10:30 A. M. St. Joseph's Church, Lewiston 3 P. M.

Sunday, June 1, 1913.

Confirmation at St. Patrick's Church, Lewiston, at 11.30 A. M.
Confirmation at St. Joseph's Church, Lewiston, at 3 P. M.

Monday, June 2, 1913.

Conference of all the Pastors and assistant priests of Lewiston and Auburn at 10 A. M.

Visit of State Superintendent Payson Smith to St. Joseph's Academy, Deering, Maine.

Complete Renovation of Cathedral Chapel in Portland begun.

SUNDAY, JUNE 8, 1913.

Confirmation at St. Ignatius' Church, Sanford.

Rt. Rev. Bishop left for Van Buren on 10.55 train.

MONDAY, JUNE 9, 1913.

Confirmation at St. Brunos' Church, Van Buren at 8 A. M.

Confirmation at St. Joseph's Mission Chapel at 3 P. M.

TUESDAY, JUNE 10, 1913.

Confirmation at St. Remy, Keegan Village, Van Buren at 10 A. M.

WEDNESDAY, JUNE 11, 1913.

Confirmation at Notre Dame du Mt. Carmel, Grand Isle at 8 A. M.

Conference of Rt. Rev. Bishop with County Commissioner at Van Buren on questions connected with Convent at Upper Frenchville.

Annual Conference of Clergy at St. Mary's College, Van Buren at 2 P. M.

THURSDAY, JUNE 12, 1913.

Confirmation at Sacred Heart Church, North Lyndon at 10 A. M.

Confirmation at Holy Rosary Church, Caribou, at 2.30 P. M.

FRIDAY, JUNE 13, 1913.

Confirmation at St. Denis' Church, Ft. Fairfield at 7.30 P. M.

Confirmation at St. Louis' Church, Limestone at 10 A. M.

SATURDAY, JUNE 14, 1913.

Confirmation at Church of the Nativity, Presque Isle, at 9.30 A. M.

Reception to Bishop by Gentlemen of the town.

SUNDAY, JUNE 15, 1913.

Confirmation at St. Mary's, Houlton, at 2.30 P. M.

Rt. Rev. Bishop assisted at High Mass and preached.

MONDAY, JUNE 16, 1913.

Closing Exercises at St. Mary's Academy, Houlton; Rt. Rev. Bishop presiding and speaking.

Departure of Rt. Rev. Bishop for Portland at 1.35 P. M.

TUESDAY, JUNE 17, 1913.

Graduation Exercises at St. Joseph's Academy of Maine, Deering, in Convent Auditorium at 2.30 P. M.

Rt. Rev. Bishop presiding and speaking.

FRIDAY, JUNE 20, 1913.

Graduation of pupils from the Cathedral Catholic Girls' High School, the Catholic Institute for Boys, the Kavanaugh and St. Dominic's Grammar Schools in City Hall Auditorium, Portland, at 2.30 P. M. Rt. Rev. Bishop presiding.

SATURDAY, JUNE 21, 1913.

St. Aloysius Day: Diocesan Boys' day.

Confirmation at North Whitefield, St. Denis' Church at 3 P. M.

SUNDAY, JUNE 22, 1913.

Confirmation at St. Mary's Church, Augusta at 8.30 A. M.

Confirmation at St. Joseph's, Gardiner at 3 P. M.

TUESDAY, JUNE 24, 1913.

St. John the Baptist, one of the secondary Patronal Feasts of the Diocese.

WEDNESDAY, JUNE 25, 1913.

Confirmation at Sacred Heart Church, Hallowell, at 7 P. M.

THURSDAY, JUNE 26, 1913.

Jubilee Celebration, Twenty-Fifth anniversary of the Ursuline Sisters foundation at Waterville.

Rt. Rev. Bishop officiated at Community Mass at Mt. Merici, assisted at Solemn Mass of Thanksgiving in St. Francis de Sales Church and presided at festivities at Convent at 3.30 P. M.

FRIDAY, JUNE 27, 1913.

Confirmation at St. Ann's Church, Dexter, at 10.30 A. M.

SATURDAY, JUNE 28, 1913.

Confirmation at St. John's Church, Bangor, at 10 A. M.

SUNDAY, JUNE 29, 1913.

Confirmation at St. Martin's Church, Millinocket at 10 A. M.
Confirmation at St. Peter's Church, East Millinocket at 3 P. M.

MONDAY, JUNE 30, 1913.

Confirmation at St. Agnes' Church, Island Falls at 10 A. M.
Confirmation at St. Benedict's Church, Benedicta, at 4 P. M.

THE MAINE CATHOLIC HISTORICAL SOCIETY.

DOCUMENTARY HISTORY.

The Maine Catholic Historical Society owes its existence to the initiative of the Rt. Rev. Bishop of Portland who on the occasion of the Centennial celebration of St. Patrick's Church at Damariscotta in 1908, gathered together within the shades of the historic Kavanaugh Mansion, a few of the many assembled for the commemoration, and formed the tentative organization of the present society.

Since this magazine appears under the auspices of the Maine Catholic Historical Society it seemed appropriate that whatever documents there are in connection with the origin of the Historical Society should have a place in the first issue of the magazine: for as will be seen the temporary organization was legalized by charter, constitution and by-laws adopted, and permanent organization effected at the first annual meeting held in the hall of the Catholic Institute, Portland, Me., April 25th, 1911.

PETITION:—

To William H. Looney, a Notary Public within and for the County of Cumberland:

The undersigned, citizens of the State of Maine desiring to be incorporated as a society for educational, literary, and social purposes, respectfully request that you may issue a warrant, directed to one of the applicants below named, requiring him to call a meeting of the said applicants at such time and place as you may appoint.

RT. REV. LOUIS S. WALSH,
M. C. McDONOUGH,
ARTHUR A. HAMEL,
JAMES A. CAREY,
JAMES CUNNINGHAM,
EDMUND J. YOUNG,
HENRY H. ROCHE.

Portland, March 2d, 1911.

WARRANT:—

STATE OF MAINE.

Cumberland, ss. Portland, March 3d, 1911.

To Michael C. McDonough of Lewiston, County of Androscoggin, State of Maine.

Greeting: Whereas Rt. Rev. Louis S. Walsh, M. C. McDonough, Arthur A. Hamel, James A. Carey, James Cunningham, Edmund J. Young and Henry H. Roche on the second day of March A. D. 1911, by their petition to me directed, requested me to call a meeting of said petitioners for the purpose of organizing a society for educational, literary and social purposes, under chapter 57, of the Revised Statutes, in the City of Portland, in said County, and whereas I have appointed the twenty-first day of March, A. D. 1911, and the residence of Right Rev. Louis S. Walsh, D. D. in said City of Portland, as the time and place for holding said meeting. Now therefore, in the name of the State of Maine, you are hereby required to call said meeting at the time and place appointed by me in this warrant, at least fourteen days before the day appointed therefor, by reading this warrant aloud in the presence and hearing of each of said petitioners, or by any other method of notice to them, of said meeting, provided by law.

Fail not and make due return of your doings hereon to said petitioners at said meeting.

WILLIAM H. LOONEY,
Notary Public.

RETURN:—

STATE OF MAINE.

Cumberland ss. Portland, March 21st, 1911.

I hereby certify that I served the within warrant upon each and every person therein named, by reading aloud to each of said persons in his presence and hearing, the said warrant on the fourth day of March, 1911; being at least fourteen days before the day appointed in said warrant for the day of the meeting therein ordered.

Witness my hand this twenty-first day of March, A. D. 1911.

M. C. McDONOUGH.

Cumberland, ss. March 21st, A. D. 1911.

Personally appeared M. C. McDonough, and made oath that the foregoing statement by him signed, is true.

Before me,

WILLIAM H. LOONEY,
Notary Public.

In accordance with the foregoing petition, warrant and return, the following persons assembled at the residence of Rt. Rev. Louis S. Walsh, D. D., at three o'clock P. M. Tuesday, March 21st, 1911.

RT. REV. LOUIS S. WALSH,
M. C. McDONOUGH,
ARTHUR A. HAMEL,
JAMES A. CAREY,
JAMES CUNNINGHAM,
EDMUND J. YOUNG,
HENRY H. ROCHE.

The meeting was called to order by William H. Looney, Notary Public, who explained the purposes of the meeting and read the foregoing petition, warrant and return.

Rt. Rev. Michael C. McDonough was elected Chairman, and Rev. James A. Carey was chosen Secretary. The Secretary of the meeting was then sworn according to the following oath:

STATE OF MAINE.

Cumberland, ss. Portland, March 21st, 1911.

Then personally appeared Rev. James A. Carey, Secretary of the meeting, to organize a corporation under the foregoing petition, warrant and return and having been duly sworn, made oath that he would faithfully and impartially perform the duties of his said office.

Before me,

WILLIAM H. LOONEY,
Notary Public.

Meeting of the Maine Catholic Historical Society, at the residence of the Rt. Rev. Louis S. Walsh, D. D., Bishop of Portland, Portland, Maine, at four o'clock P. M., Tuesday, March 21st 1911. Present: Rt. Rev. Louis S. Walsh, D. D., M. C. McDonough, Arthur A. Hamel, James A. Carey, James Cunningham, Edmund J. Young, and Henry H. Roche.

It was voted that the first annual meeting of the Society shall take place at the Catholic Institute, Portland, Maine, at one hundred Free Street, on Tuesday, April 25th, 1911, at seven P. M.

It was also voted that after said meeting, the meeting should adjourn to the Lafayette Hotel, Portland, Maine, where a banquet will be given in honor of the members, at eight P. M.

Adjourned.

It was voted upon motion of Rev. Arthur A. Hamel to organize a corporation under Chapter 57, Revised Statutes of Maine, for educational, literary and social purposes.

Upon motion of Hon. James Cunningham it was voted to adopt a corporate name, and that the name should be The Maine Catholic Historical Society.

Upon motion of Edmund J. Young, it was voted to have a common seal.

Upon motion of Henry H. Roche, the following Constitution and By Laws were adopted, the same being read by Rt. Rev. Louis S. Walsh, D. D.

WHEREAS, in the Historic Kavanagh Mansion at Damariscotta Mills, Lincoln County, State of Maine, Thursday, July 16, 1908, the following gentlemen assembled, for the purpose of celebrating the one hundredth anniversary of the dedication of St. Patrick's Church, the oldest Catholic Church building now standing in New England, viz:

Rt. Rev. Louis S. Walsh, D. D.,	Bishop of Portland
Rev. Mgr. McDonough, V. G.	John B. Madigan
Rev. Thomas F. Butler	John B. Rafter
Rev. John M. Harrington	M. P. Hanly
Rev. John O'Dowd	Frank M. Kavanaugh
Rev. Peter Bradley	John D. Prindable
Rev. A. A. Hamel	Robert A. Ahern
Rev. P. H. Reardon	Terance P. McGowan
Rev. Louis Bergeron	William E. Dolan
Rev. J. B. Sekenger	John H. McGrath
Rev. J. J. Ahern	T. M. McLaughlin
Rev. James A. Flynn	H. H. Roche
Very Rev. C. W. Collins	James Donahue
Rev. J. P. Gorman	J. L. P. Burke
Rev. A. J. Barry	Edward P. Dunn
Rev. John W. Houlihan	Michael P. Doyle
Rev. A. C. LaRiviere	F. W. Hartnett
Rev. D. J. O'Brien	Edmund J. Young
Rev. J. A. Carey	Frank Matignon Rafter
Rev. T. H. Houlihan	
Rev. J. D. Quinn	
Rev. P. J. Nelligan	
Rev. J. F. Hogan	
Rev. Thomas Bergeron	
Rev. T. J. Nelligan	
Rev. M. E. Curran	
Rev. M. J. Maloney, C-SS-R	

AND WHEREAS, said gentlemen at said meeting voted in honor of said Centenary Festival to organize an association to be called The Maine Catholic Historical Society, with the following objects:

(1). The research and publication of whatever is important in person, fact or document regarding the origin and growth of the Catholic Church in the present State of Maine.

(2). To assist similar societies in the State and Country, by affiliation and coöperation, to spread the life and truth and light of the Catholic Church.

The officers of this society will be an Honorary President, who will be the Roman Catholic Bishop, *ex-officio*, a President, three Vice-Presidents, a Treasurer, a Secretary, a Librarian and an Executive Board.

BY LAWS.

Article (1). The Maine Catholic Historical Society shall be guided in all things by the laws and discipline of the Roman Catholic Church in the Diocese of Portland.

The Honorary President of the Society shall be the Roman Catholic Bishop of Portland, who shall also be a member, *ex-officio,* of the Executive Board.

Article (2). The Society shall consist of honorary and active members. The honorary members shall be all the members of the Hierarchy of New England, the Governor of the State of Maine, the President of the Maine Historical Society, the President of the New England Catholic Historical Society, and others, who by reason of distinguished services for the Church may be chosen by a two-thirds vote at any regular meeting of the Society.

All applications for active membership shall be referred to the Executive Board, and if approved, submitted to the Society at a regular meeting, and must receive a two-thirds vote of the members present to be confirmed.

Every active member shall pay an initiation fee of two dollars ($2.00), and an annual fee of of one dollar ($1.00), on or before July 1st, of each year.

Life membership may be obtained by the payment of fifty dollars ($50.00).

The Rector of every Parish Church, one layman and one woman of the Parish, selected by the Rector, and approved by the Bishop may constitute a Parish Historical Committee for all local Catholic History, subject however, to the general rules of the Society.

Article (3). The Officers of the Society shall be a President, three vice-Presidents, a Treasurer, Secretary and Librarian who shall be elected at the annual meeting and shall hold office until their successors are elected. A nominating committee of three members appointed by the presiding officer at the annual meeting will present the names of officers for the ensuing year.

The duties of such officers shall be the same as in similar historical societies unless otherwise otherwise determined by the Executive Board.

Article (4). The Executive Board shall consist of the above named officers and the chairmen of the Standing Committee. It shall have power to transact all business of the society, except election of members, that may be urgent between the meetings of the society, and it shall meet at such time and place as may be fixed fixed by the President and made known to each member by the Secretary one week in advance.

The Chairman of the Standing Committee shall be appointed by the President of the society.

Article (5). The Standing Committees shall be (1) On Archives and Historical Research (2) On Publication and Public Meetings (3) On Finance, Ways and Means, and each shall consist of three members, appointed by the President.

Article (6) No member or members of the Society shall have any power or authority to contract any debt or liability on the part of the society or sell or convey or encumber its real or personal property except in pursuance of a special and unanimous vote of the Executive Board.

Article (7). If at any time and for any reason this society shall be dissolved all its property, real and personal shall become and be thereby the property of the Roman Catholic Church in the Diocese of Portland, unless otherwise decided by a unanimous vote of the Executive Board.

Article (8). The Seal of the society shall be a round seal, having in the center a cross and a lamp, with the name "Maine Catholic Historical Society."

Article (9.) Ten members constitute a quorum at any meeting of the society and three members at any meeting of the Executive Board.

Article (10). The annual and special meetings will be held at such time and place as fixed by the President after consultation with the Executive Board. In the absence of the President of the society the presiding officer will be in order: First Vice-President, Second Vice-President, Third Vice-President, Treasurer.

Article (11). The order of business at the regular meeting shall be (1) Records of the last regular, and any intervening special meetings; (2) Reports of officers and standing committees; (3) Any new matters according to order fixed by the President and Secretary; (4) Propositions and communications from members; (5) Historical Papers.

Article (12.) THESE BY LAWS may be amended by a two-thirds vote at any regular meeting of the society, provided that a written notice and exact copy of the proposed change is sent to the President, and is by him presented to the meeting after consultation with the vice-presidents, Secretary, and Treasurer.

It was voted to proceed to the election of temporary officers. The following officers were elected by ballot: Rev. M. C. McDonough, President; Rev. Arthur A. Hamel, Treasurer; Rev. James A. Carey, Secretary. Directors: James Cunningham, Edwin J. Young, Henry H. Roche.

A true record.

(Signed) JAMES A. CAREY,
Secretary.

STATE OF MAINE.

Office of Secretary of State.

I hereby certify, that the certificate of organization of The Maine Catholic Historical Society, a corporation organized under Chapter 57, of the Revised Statutes of Mane, 1903, has been this day filed in this office, and that said corporation is duly organized according to law.

In Testimony Whereof, I have caused the seal of the State to be hereunto affixed. GIVEN under my hand at Augusta, this twenty-ninth day of March in the year of our Lord one thousand nine hundred and eleven, and in the one hundred and thirty-fifth year of the Independence of the United States of America.

(Signed) CYRUS W. DAVIS,
Secretary of State.

President—Rt. Rev. M. C. McDonough; V. G., P. A.
Vice-Presidents—John B. Madigan, Esq., Rev. A. A. Dugre, P. R., Thomas J. Lynch, Esq.
Treasurer—Rev. A. A. Hamel.
Secretary—Rev. T. H. Houlihan.
Librarian—Mr. Edmund J. Young.
Committee, Archives and Research—Rev. J. E. Kealy, Mr. H. E. Holmes, Hon. P. C. Kegan.
2d, Publication and Printing—Very Rev. C. W. Collins, Rev. P. E. Desjardins, Mr. H. W. Haswell.
3d, Finance, Ways and Means—Rev. A. C. LaRiviere, James Cunningham, Esq., Hon. Cornelius Horrigan.

WHITTIER'S "MOGG MEGONE".

Elizabeth T. Friel.

"'Tis morning over Norridgewock,—
On tree and wigwam, wave and rock,
Bathed in the autumnal sunshine, stirred
At intervals by breeze and bird,
And wearing all the hues which glow
In heaven's own pure and perfect bow,
That glorious picture of the air,
Which summer's light-robed angel forms
On the dark ground of fading storms,
With pencil dipped in sunbeams there,—
And, stretching out, on either hand,
O'er all that wide and unshorn land,
Till, weary of its gorgeousness,
The aching and the dazzled eye
Rests, gladdened, on the calm blue sky,—
Slumbers the mighty wilderness".

There are numerous themes that the poets of old and the poets of recent days have sung, that the mystic prose writers have quoted but none are more picturesque nor more interesting than the descriptions of the early history of the State of Maine. It is one that would enlighten the mind and intellect of all who study it.

There are clear, historic, and exciting sketches of Maine, unequalled, it seems, to those of any other state of its size. The thrilling experiences encountered by the early explorers with the savage and barbarous tribes of Indians are, to no slight degree, few and meager.

The great forest which our fathers penetrated, the red men, their struggle and their disappearance, the pow-wow, and the war dance, the savage inroad and the English sally, the tale of superstition and the scenes of witchcraft—all these are rich materials for poetry.

We may read and we may reread the exciting accounts of those early explorers but none of them can reach the very core of our sympathy like those portraying the hardships encountered by the little band of Jesuit Fathers when they first landed on the Maine soil. With what zeal and untiring efforts they sought to instill into the crude minds of the barbarous Indians those revealed truths of the Roman Catholic Church!

No tale of fiction, no event of history furnishes more ample material for poet's lore nor minstrel's lay than the simple little

story of that first Catholic settlement in Maine. It is true it has been treated by several accurately and indeed, by others, quite the contrary. When we scan the various authors' works we note that Whittier treats of this subject in his "Mogg Megone."

At the age of twenty-four years, when Whittier was a mere beginner at poetic art, he contributed both verse and prose to the "New England Magazine". It was in this magazine that "Mogg Megone" first appeared. His style, like that of all the poets in the beginning, was juvenile, extravagantly rhetorical, and the subject matter was oftentimes far from being massive of thought. Throughout the poem Whittier makes no reference to dates. Hence he is free from the criticism of many since the accurate date of this little Maine settlement is frequently disputed.

The poem "Mogg Megone" was one of Whittier's earliest attempts at poetry. It was commenced in 1830 but did not really assume its present shape until four years later. It deals with the border strife of the early settlers of eastern New England and their savage neighbors. The personages and incidents, however, are mainly ficticious. It is plainly evident in this poem that Whittier deviates considerably from the true facts of history. It is in this poem that Whittier traverses the State of Maine, to a large extent, in his description and narration. His vivid descriptions of Castine and the Saco River are noteworthy and praiseworthy, to say the least. The rugged natural scenery of this picturesque State lends a certain enchantment to the poem. Whether it be a river flowing peacefully in its winding course, or the cliffs and crags in the mountain regions, we are equally touched with the simplicity and clearness of the description, as for instance, when we read:

"Who stands on that cliff, like a figure of stone,
Unmoving and tall in the light of the sky,
Where the spray of the cataract sparkles on high,
Lonely and sternly, save Mogg Megone?
Close to the verge of the rock is he,
While beneath him the Saco its work is doing,
Hurrying down to its grave, the sea,
And slow through the rock its pathway hewing
Far down, through the mist of the falling river,
Which rises up like an incense ever,
The splintered points of the crags are seen,
With water howling and vexed between,
While the scooping whirl of the pool beneath
Seems an open throat, with its granite teeth".

Whittier offers as his principal character, Mogg Megone, a leader among the Saco Indians in the bloody war of 1677. It was he who attacked and captured the garrison at Black Point in October of that year, and at the same time, cut off a party of Englishmen near the Saco River. It seems, from a deed signed by this Indian in 1664, and from other circumstances, that he mingled much with the colonists. For this reason he was undoubtedly chosen by the principal Sachems as their agent in the treaty signed in November 1676.

The setting of the poem is realistic and natural in spite of the many inaccuracies. Were it not for Whittier's failure in portraying the incidents so untrue to life one would read with admiration this poem which, unfortunately, has been displaced by his more accurate, his more important poems. Imagination plays too important a part in this poem for the author to be able to truly represent what history accurately records. This marks the chief failure in "Mogg Megone".

There is, however, a certain effectiveness to his vivid descriptions. It is in this poem that Whittier makes reference to Father Rale, that faithful Jesuit Missionary, who labored so zealously with the tribes and colonists of Norridgewock. He places the life and deeds of this noble man as a monument and memorial to Christianity. He pictures in words the little chapel, the humble "House of God", the simple place where the earnest Jesuit assembled his ignorant subjects to teach them the words of Christ and there to worship and adore the Creator, when he says:

"On the brow of a hill, which slopes to meet
The flowing river, and bathe its feet;
A rude and unshapely chapel stands,
Built up in that wild by unskilled hands,
Yet the traveller knows it a place of prayer,
For the holy sign of the cross is there:
And should he chance at that place to be
On a Sabbath morn, or some hallowed day,
When prayers are made and masses are said,
Some for the living and some for the dead,
Well might that traveller start to see
The tall dark forms, that take their way
From the birch canoe, on the river-shore,
And the forest paths, to that chapel door;
And marvel to mark the naked knees
And the dusky foreheads bending there,
While, in coarse white vesture, over these
In blessing or in prayer,
Stretching abroad his thin pale hands,
Like a shrouded ghost, the Jesuit stands".

The struggle between the early New England settlers and the barbarous tribes of Indians is portrayed, the battles lost and the battles won, the miseries and the hardships of all, till Whittier shows, in the end, the vast devastation, as he quotes:

"And where the house of prayer arose,
And the holy hymn, at daylights close,
And the aged priest stood up to bless
The children of the wilderness,
There is naught save ashes sodden and dank;
And the birchen boats of the Norridgewock,
Tethered to tree and stump and rock
Rotting along the river bank."

DIOCESE OF PORTLAND, MAINE, ESTABLISHED 1855

Episcopal Succession.

Rt. Rev. Louis S. Walsh, D. D., October 18, 1906.
Rt. Rev. David W. Bacon, D. D., April 22, 1855-Nov. 5, 1874.
Rt. Rev. James Aug. Healy, D. D., June 2, 1875-Aug. 5, 1900.
His Eminence William Cardinal O'Connell, D. D., May 19, 1901-Feb. 8, 1906.

Prior to 1855, Ecclesiastical Jurisdiction over territory comprised in Diocese of Portland, exercises as follows, viz:

Bishops of Boston.

Rt. Rev. John Cheverus, D. D., April 8, 1808-1823.
Rt. Rev. Benedict J. Fenwick, D. D., Nov. 1, 1825-Aug. 11, 1846.
Rt. Rev. John B. Fitzpatrick, D. D., Aug. 11, 1846-April 22, 1855.

Prefect Apostolic of The United States.

Very Rev. John Carroll 1784-1790.

Bishop of Baltimore.

Rt. Rev. John Carroll D. D., 1790-1808.

Vicars Apostolic of London, England.

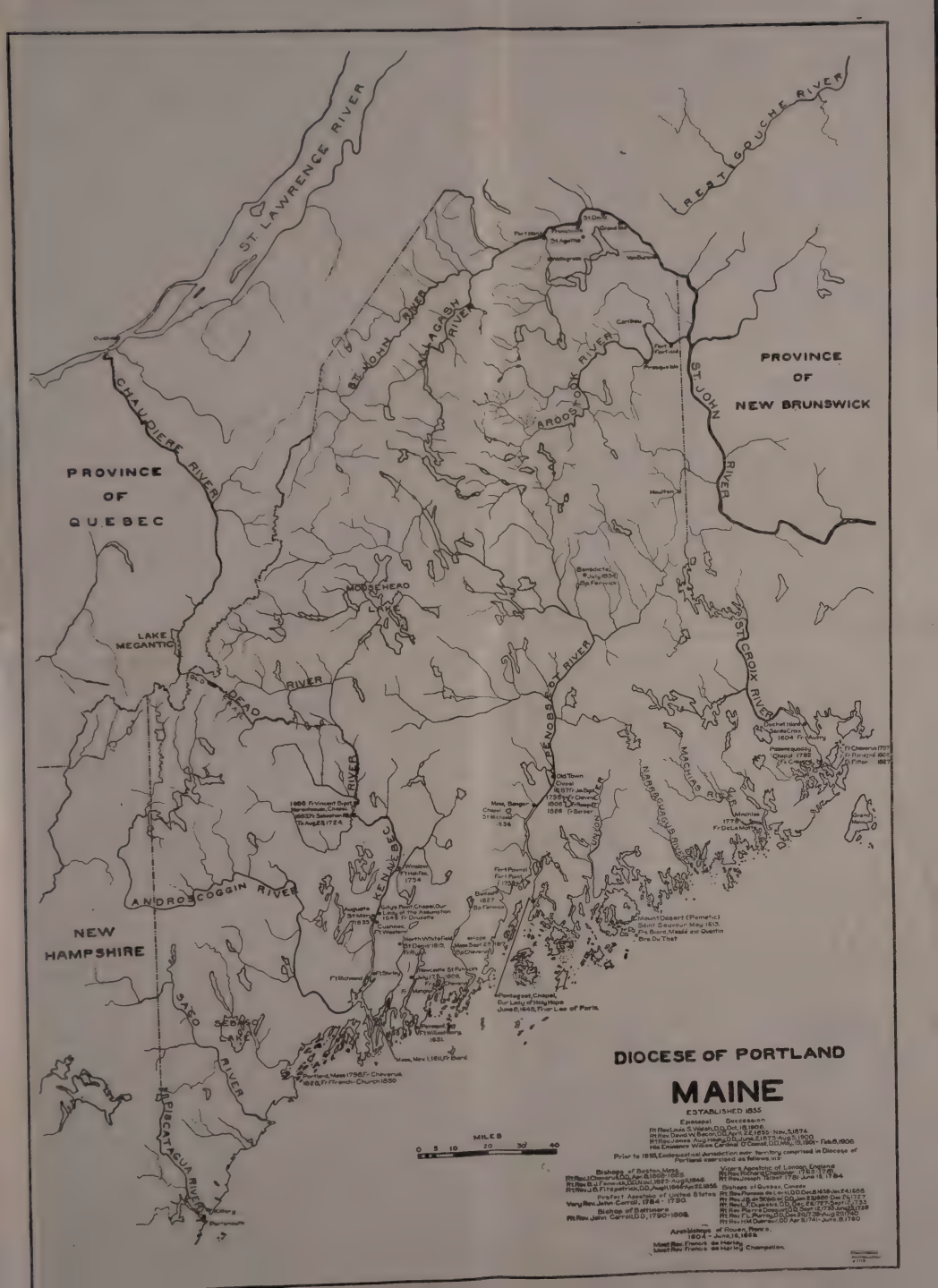
Rt. Rev. Richard Challoner 1763-1781.
Rt. Rev. Joseph Talbot, 1781-June 19, 1784.

Bishops of Quebec, Canada.

Rt. Rev. Francois De Laval, D. D., Dec. 8, 1658-1688.
Rt. Rev. J. B. de St. Valliere, D. D., Jan. 25, 1688-Dec. 26, 1727.
Rt. Rev. L. F. Duplissis D. D., Dec. 26, 1727-Sept. 12, 1733.
Rt. Rev. Pierre Dosquet, D. D., Sept. 12, 1733-June 25, 1739.
Rt. Rev. F. L. Purroy, D. D., Dec. 20, 1739-Aug. 20, 1740.
Rt. Rev. H. M. Dubreuil, D. D., April 9, 1741-June 8, 1760.

Archbishops of Rouen, France, 1604-June 16, 1659.

Most Rev. Francis de Harlay.
Most Rev. Francis de Harlay Champallon.


ST. LAWRENCE RIVER
RESTIGOUCHE RIVER
PROVINCE OF NEW BRUNSWICK
PROVINCE OF QUEBEC
CHAUDIERE RIVER
ST. JOHN RIVER
ALLAGASH RIVER
AROOSTOOK RIVER
MADAWASKA RIVER
LAKE MEGANTIC
DEAD RIVER
ANDROSCOGGIN RIVER
KENNEBEC RIVER
PENOBSCOT RIVER
UNION RIVER
MACHIAS R.
ST. CROIX RIVER
NARRAGUAGUS R.
NEW HAMPSHIRE
SACO RIVER
PISCATAQUA RIVER
Quebec
Portland
Bangor
Augusta
Lewiston
Waterville
Biddeford
Kittery
Portsmouth
Dover
Rochester
Berwick
Calais
Houlton
Presque Isle
Grand Falls
Woodstock
Edmundston
Van Buren
St. Agatha
St. Basile
Madawaska
Fort Kent
Eagle Lake
Winterville
Benedicta
9 July 1838
Fr Fennelly
Old Town
Orono
1835 Fr Jos Desautels
1906 Fr Bapst
1869 Fr Bornet
Mass. Bangor
Chapel of
St Michael
1836
Fort Pownal
Fort Point
1759
Bucksport
1827
Fr Fennelly
Mount Desert (Pemetic)
Saint Sauveur May 1613.
Fr. Biard, Masse and Quentin
Bras Du Thet
Machias
1779
Fr De La Morinie
Grand Manan
Island
Pleasant Point
Chapel 1782
Fr Chevereux
Dochet Island
Sainte Croix
1604 Fr Aubery
Fr Chevereux 1797
Fr Rasles 1805
Fr Ripley 1827
Fr Fitton 1827
1886 Fr Vincent Dutto
Benedictine Chapel
1883 Fr Sebastian Rasle
Fr Aug 5 1724
Winslow
Fr Hachey
1794
Norridgewock
Fr Rasles
1698
Fr Druillettes
1718 Fr Vincent
Fr Westbrook
Cathedral
Our Lady of the Assumption
1848 Fr Druillettes
Fr Bapst
1867
Fr Chevereux
1868
Fr Fennelly
1869
North Whitefield
1st Chapel 1815
Fr Ripley
Fr Bowman
Fr Shanley
Newcastle St Patrick
1808
Fr Walsh
1849
Fr Bapst
1867
Fr Fennelly
1869
Fr Bowman
Fr Williamsburg
1831
Mass. Nov. 1 1611 Fr Biard
Portland Mass 1796 Fr Chevreux
1858 & Fr French Church 1850
Portage Lake Chapel
Our Lady of Holy Hope
June 6 1648, Prior Leo of Paris
Bishops of Boston, Mass.
Rt Rev. John Cheverus, D.D., Apr. 8, 1808 - 1823
Rt Rev. Benj. Fenwick, D.D., Nov. 1825 - Aug. 11, 1846
Rt Rev. Jos. Fitzpatrick, D.D., Aug. 11, 1846 - Apr. 22, 1866
Prefect Apostolic of United States
Very Rev. John Carroll, 1784 - 1790
Bishops of Baltimore
Rt Rev. John Carroll, D.D., 1790 - 1808
Vicars Apostolic of London, England
Rt Rev. Richard Challoner, D.D., Sept. 29, 1741 - Jan. 12, 1781
Rt Rev. Joseph Talbot, 1781 - June 18, 1784
Bishops of Quebec, Canada
Rt. Rev. Francois de Laval, D.D., Dec. 24, 1658 - Jan. 24, 1688
Rt. Rev. Jean Baptiste de la Croix de Saint Vallier, Dec. 3, 1727 - Oct. 26, 1733
Rt. Rev. Louis Francois Duplessis, D.D., Dec. 24, 1733 - Aug. 26, 1739
Rt. Rev. Pierre Herman Dosquet, D.D., Dec. 22, 1739 - Aug. 21, 1739
Rt. Rev. Jean Pierre de Pontbriand, D.D., Dec. 1740 - Aug. 8, 1760
Rt. Rev. Henri Marie Dubreuil, D.D., Apr. 8, 1741 - June 8, 1760
Archbishops of Rouen, France.
1804 - June 16, 1868
Most Rev. Francis de Harley
Most Rev. Francis de Harley Champellon.
MILES
0 5 10 20 30 40
DIOCESE OF PORTLAND
MAINE
ESTABLISHED 1855
Episcopal Succession
Rt Rev. Louis S. Walsh, D.D., Oct. 15, 1906 -
Rt Rev. David W. Bacon, D.D., Apr. 22, 1875 - Nov. 5, 1876
Rt Rev. James Augustine Healy, D.D., June 2, 1875 - Aug. 5, 1900
His Eminence William Cardinal O'Connell, D.D., May 12, 1901 - Feb. 8, 1906
Prior to 1855, Ecclesiastical Jurisdiction over territory comprised in Diocese of Portland vested as follows: viz

OBITUARY.

The death of the late Monsignor Eugene M. O'Callaghan, V. G., P. R., at his home in Concord, N. H., removes one of the few priests now remaining who labored in the Diocese of Portland under its first Bishop, the Rt. Rev. David W. Bacon, D. D.

Monsignor O'Callaghan was a native of Kanturk, County Cork, Ireland, where he received his early education; coming to America when a young man, he entered St. Charles' College, Ellicott City, Md., where he completed his classical studies under the tutelage of the pious Sulpician fathers, Jenkins, Dennis, Menu, Chapais, etc.

From 1865 to 1869 he studied philosophy and theology in St. Joseph's Seminary, Troy, New York, and was ordained, May 20, 1869. His first appointments were in Portland where he filled positions of trust both at the Cathedral and at St. Dominic's, acting as chancellor and locum tenens during the attendance of Bishop Bacon at the Vatican Council, then after a brief curacy in Bangor, he was named pastor of St. Mary's in Augusta which then comprised the missions of Gardiner and Hallowell. From Augusta, he was transferred by Bishop Healy to the important parish of Portsmouth, N. H., where he remained for about a quarter of a century, until appointed to the rectorship of St. John's, Concord, N. H., left vacant by the tragic death of the lamented Father Barry, V. G., whom he succeeded both as permanent rector of St. John's, Concord and Vicar-General of the Diocese of Manchester.

Bishop Bradley of revered memory, had found in Father O'Callaghan a wise councillor and a prudent advisor; he hesitated not to lay on him the burdens of a Vicar-General,—burdens which became more numerous and weightier as the sainted Bishop while yet in the prime of his usefulness, approached the end of his days. On the death of Bishop Bradley, Dec. 13, 1903, Monsignor O'Callaghan became administrator of the Diocese of Manchester which he continued to rule until the election of the Rev. John B. Delany as its 2nd Bishop, Bishop Delaney continued him in the office and duties of a Vicar-

General, until his untimely death, June 11, 1906, when Monsignor O'Callaghan again found himself in charge of the Diocese.

The present Bishop of Manchester, George Albert Guertan, D. D., on his election, called Monsignor O'Callaghan to again share the burdens of the Episcopate, so that the greater part of his priestly life was devoted not alone to the administration of large parishes but also to directing the destinies of an important diocese.

Apart from his labors as a faithful priest in Portland, Bangor, and Augusta, the Catholic people of Maine should remember him in their prayers, because of his generosity in founding a Bourse in the Grand Seminary, Montreal, Canada, for the perpetual education of some worthy young man for the exercise of the ministry in the Diocese of Portland.

Monsignor O'Callaghan was what we might term a gentleman of the old school, of polished manners, and sterling worth; his heart was with his people, and whether they were of Augusta, Portsmouth, or Concord, he always had a kind word for them and loved to share their joys and sorrows. His passing leaves in the hearts of his life long associates a void not soon to be filled, and whilst many whose companionship he always sought and enjoyed preceded him in their departure from this life, those remaining, together with a grateful Christian people will pray the Lord to let "perpetual Light shine upon him."

THE CATHOLIC CHURCH IN MAINE.

The history of the Catholic Church in Maine begins with that day in the year 1604 when a feeble band of colonists from France under the guidance of Pierre de Guast Sieur de Monts, landed on a small island in or near the mouth of a river coming as it were from out the virgin forest to empty its rippling waters into the broad Atlantic.

By Royal patent dated Nov. 8, 1603, Henry IV, King of France had granted De Monts all American territory between the 40th and 56th degree of northern latitude giving the vast domain thus specified the name of Acadia or Acadie, said to have been taken from Arcadia in Greece. Marc L'Escarbot in his history of New France gives in its entirety Henry's decree assigning to De Monts the right to rule and colonize at his discretion.

In Williamson's history of Maine Vol. 1, Appendix, is a translation of ths noted decree which may not be devoid of interest to the readers of the Maine Catholic Historical Magazine.

Letters Patent to Sieur de Monts,
Lieutenant General of Acadia and the circumjacent country,
November 8th, 1604.

Henry by the Grace of God, King of France and Navarre:

To our dear and well beloved the Sieur de Monts, Gentlemen in ordinary of our Bed-Chamber, Greeting: As our greatest concern care and labor since our accession to this crown is, and always has been, to maintain and preserve it in its ancient dignity, greatness and splendor; to extend and enlarge, as far as lawfully may be done, the boundaries and limits thereof; we being long informed of the situation and condition of the country and territory of Acadia, moved hereunto above all things by a peculiar zeal, and a devout and a firm resolution, which we have undertaken with the assistance of God, the Author, Distrbutor and Protector of all Kingdoms and States; to cause to be converted, and brought over and instructed in Christianity, and in the belief and profession of our Faith and Religion, the people who inhabit that country, at present a barbarous race, atheists, without Faith or Religion; and to draw them from ignorance and infidelity wherein they now are.

Having also the reports of Captains of vessels pilots, merchants, and others, who a long time ago have visited, frequented, trafficked with the people who are found there, long understood how profitable, convenient and useful may be to us, to our States and subjects, the possession, residence, and occupancy of these places for the great and apparent benefit which will accrue from the great frequentation and connection with people there, and the traffic and commerce which may by this means be carried on and negotiated. We for these causes, fully confiding in your great prudence, and in the knowledge you possess of the quality, condition, and situation of said country of Acadia; from divers voyages, travels and visits you have made into these parts and others neighboring and circumjacent, assuring ourself that this is our resolution and intention being made known unto you, you will be able attentively, diligently, and not less courageously and valorously to execute, and bring to the perfection we desire; we have expressly appointed and established, and by these presents signed with our own hand, we do appoint, ordain, make, constitute and establish you, our Lieutenant General, to represent our person in the country, territory, coast and confines of Acadia, from the 40th to the 46th degree, and within this extent, or any part thereof, and as far inland as may be practicable, to establish extend and make known our name, power and authority, and thereunto subject, cause to submit and obey, all the people of the said land and circumjacent country; and by virtue thereof, and by all other lawful ways, to call, instruct, move and stir them up to the knowledge of God, and the light of the Christian and religion; to establish it there, and in the exercise and possession of it, to maintain, keep and preserve the said people, and all other inhabitants of said places; and in peace, quiet and tranquility, to command there as well by sea as by land; to order, determine and cause to be executed every thing which you shall judge can and ought to be done to maintain, keep and preserve the said places under our power and authority, by the forms ways and means prescribed by our ordinances. And for your assistance in the premises to appoint, establish, and constitute all necessary officers, as well in affairs of war as in justice and policy, in the first instance, and from thence in future to nominate and present them to us for our approbation; and to give such commission, titles and grants as shall be necessary.

And as the circumstance shall require, yourself with the advice of prudent and capable persons, to prescribe under our good pleasure, laws statutes and ordinances (conformable to ours as far as may be) especially in such matters and things as

are provided for by these presents; to treat and effectually contract peace, alliance, and confederation, good friendship, correspondence and communication with said people and their princes, or others having power and to command over them; to maintain, keep and carefully observe the treaties and alliances you shall stipulate with them, provide they on their part faithfully observe them, and in default thereof to make open war against them, to compel and bring them back to such reason as you shall judge fit for the honor, obedience and service of God, and the establishing, upholding and preserving our said authority among them; at least to visit and frequent them by yourself and all our subjects in all security, liberty, frequentation and communication; to negotiate, and traffic there, amicably and peaceably; to grant them favors and privileges, and to bestow on them employment and honors. Which entire power above said, we also ordain, that you have over all our said subjects and other who shall remove and inhabit there to traffic, and trade and reside in said places; to hold, take and reserve and appropriate to yourself what you shall wish, and shall see to be most convenient and fit for your rank condition and use.

To parcel out such parts and portions of said lands, to give and attribute to them such titles, honors, rights, powers and faculties as you shall see fit, according to rank, condition and merits of the people of the country or others; especially to people, cultivate and cause the said lands to be settled the most speedily, carefully and skillfully that time, places and conveniences will permit; to this end, to make, or cause to be made the discovery aand examination, of them, along the extent of the seacoasts, and other countries of the main land, that you shall order and prescribe, within the said limit of the 40th degree to the 46th or otherwise, as far as may be done along the said sea coasts, and into the main land; carefully to search after and to distinguish all sorts of gold and silver, copper and other metals and minerals; to dig for and collect them, and purify and refine them for use; to dispose of, as we have directed in the edicts and regulations that we have made in this kingdom the profit and emolument thereof, by yourself, or by those you may appoint for that purpose, reserving unto us only the tenth part of the produce of the gold, silver and copper, appropriating for yourself our portion of the other metals and minerals, to aid and relieve you in the great expenses, which said charge may bring upon you.

Mean time for your safety and comfort, and for that of all our subjects, who shall go to these parts, and shall dwell and traffic in said lands, as generally all others who shall place themselves in our power and protection, we authorize you to

build and construct one or more forts, places, town, and all other houses, dwellings and habitations, ports, havens and lodgements that you may consider proper, useful and necessary to the execution of said enterprise; to establish garrisons, and soldiers to protect them; to employ for aid in the aforesaid purposes, vagabonds, idle and dissolute persons, as well from the towns as from the country, and also those condemned to perpetual banishment or for three years at least, beyond our realms—provided this be done by the advice and consent, and by the authority of our officers.

Besides the preceding (and that which is elsewhere appointed, directed and ordained to you by the commissioners and authorities given you by our very dear cousin the Sieur de Danvulle, Admiral of France for that which expressly concerns the admiralty in the achievement, expedition and execution of said thing) to do generally for the conquest, peopling, settlement and preservation of the said land of Acadia, and the coasts, circumjacent territories, and of their appurtenances and dependences, under our name and authority, all we ourselves could do, or cause to be done, if we were there present in person, even in cases requiring more special direction, than we have provided for by these presents; to the contents of which we direct, ordain, and expressly enjoin all our justices, officers and subjects to conform themselves, and to obey you, and give attention to you in all the said things, their circumstances and dependencies.

To give you also in the execution of them all aid and comfort, main strength and assistance of which you shall have need, and shall be by you required, all under the pains of rebellion and disobedience. And in order that no one may pretend cause of ignorance of this our intention, and be disposed to intermeddle in whole or in part, with the charge dignity and authority, that we give you by these presents; we have, of our certain knowledge, full power and royal authority, revoked, suppressed, and declared null and of no effect, henceforth and from the present time, all other powers and commissions, letters and despatches given and delivered to any person whomsoever, to discover, people and inhabit said lands, in the said extent contained within the said 40th degree, to the 46th degree, whatsoever they may be.

And furthermore, we direct and command all our said officers, of whatever rank or condition they may be, that these presents, or a certification thereof duly compared be herewith, by some one of our beloved and faitfhul counsellors, notaries, and secretaries, or other royal notary, they the said officers cause, at your request, application and suit, or at the suit of our

attorneys, to be read, published and registered in the registers of their several jurisdictions, authorities and districts, preventing such as shall belong to them, all troubles and hindrances contrary hereunto. For such is our pleasure.

Given at Fontainbleau the eighth day of November, in the year of Grace, one thousand six hundred and three, and of our reign the fifteenth.

Signed, HENRY.

The commission given to De Monts by Henry caused great opposition in France; there were civic, business and religious objections to it. The Rouen parliament refused to sanction it; merchants were loud in their protests against it; it was in no way acceptable to the Catholics, for De Monts being a calvinist would seem to imply that they could hope for but little from him. Whilst his reputation was the best, whilst he was lacking neither in talent nor experience, nor initiative, yet at that day it seemed much to expect that a follower of John Calvin would afford a free field to Catholic missionaries.

However Henry arranged matters so satisfactorily that the main object of the expedition as set forth in his letters "To call, instruct, move and stir them," (the savages) "up to the knowledge of God, and the light of the Christian faith and religion, to establish it there, and in the exercise and possession of it, to maintain, keep and preserve said people, and all others inhabiting said places," was never lost sight of, hence the missionaries ever found themselves free to follow their zeal in the conversion of the natives.

Fortified with letters patent bearing the sign and seal of his sovereign, Pierre de Guast, Sieur de Monts passed the winter of 1603 and -04 in preparation for his perilous journey across the Atlantic. He had already visited in in company with Chauvin, the St. Laurence, but does not appear to have been impressed with the outlook along this great river, hence naturally turned towards the South to warmer climes. He selected as associates in his enterprise two of his former companions in the service of Henry of Navarre, Jean de Biencourt, Baron de Poutrincourt, and Samuel Champlain.

The territory thus conferred on Sieur de Monts by this simple act of royal favor was vast in length and breadth, extending from the Island of Cape Breton South to Philadelphia and as far inland as one might wish to go. His authority was also in keeping with the extent of his domain.

Departure of the Colony from France.

Everything being in readiness, De Monts sailed from Havre de Grace on the 7th day of March 1604, in a small vessel of about one hundred and fifty tons burden, under the command of Captain Timothee: three days later another vessel of one hundred and twenty tons commanded by Captain Morel, bearing Sieur de Pont-Grave and the balance of the colony departed from Honfleur for the new world.

We find controversy as to the date of their departure from France in as much as some authors place it in early April: others on the 17 of March. L'Escarbot gives April 7th as date on which they sailed from France. As they were off Sable Island on the first of May it would seem reasonable to suppose that they left France as early as March 7th, a date given by Charlevoix and accepted by Williamson and other historians. From March 7th to May 1st under favorable circumstances would have left them ample time for crossing the Atlantic. May 6th, we find the expedition at Cape de la Have; on the 13th, de Monts anchored in a harbor on the coast of Nova Scotia where he tarried for "more than a month."

But which among the many Nova Scotian bays?

Some authors place him in what is now Annapolis harbor, others in St. Mary's, and others among whom we find Charlevoix, at Port au Mouton. However this may be, it is certain that an investigating party was at once sent out in a small boat to explore the neighboring shores. Did De Monts accompany this expedition or not we cannot say. Street in his "Mount Desert" page 22, says that "De Monts anchoring his own vessel in St. Marys Bay, embarked in a smaller craft, 'a barque of eight tons' and taking Champlain with him, coasted along the surf beaten shores, looking in at the beautiful inlet where afterwards Port Royal, now Annapolis, was founded, entering the mouth of the St. John River, passing along into Passamaquoddy Bay and finally choosing as a site for his colony an Island in a swift tidal river which offered good protection from his savage foes. To his settlement De Monts gave the name of Saint Croix, the name now borne by the river."

Sylvester, "Maine Pioneer Settlements," Vol. V., p. 114, speaking about this question, distinctly states: "The task was to be undertaken by Champlain, who got away immediately from Port au Mouton in a barque of eight tons taking with him Ralleau, De Monts' secretary, and M. Simon, the mineralogist of the expedition; also a force of ten men. They were absent on this voyage of exploration twenty-one days, sailing to the westward around Cape Sable thence up the Bay of Fundy, beholding everywhere as they sailed, new vistas of fascinating

scenery and above which hung the blue sky as softly beneficent as that of France. It was a delightful country and possibly his eyes were the first from the Old World to look upon its bewildering charms."

Charlevoix places De Monts in a harbor called Port au Mouton where "He landed all his people and spent more than a month, while M. de Champlain visited all the coast in a sloop in search of a spot adapted for the proposed settlement." After an absence of twenty-one days, Champlain returned and reported to De Monts at Port au Mouton the result of his findings which it is evident did not extend as far as the Sainte Croix; in fact he does not appear to have left the Northern coast of the Nova Scotia peninsula not caring and perhaps not having been instructed to cross over to the New Brunswick shore. His return found De Monts already impatient at his forced delay and anxious to continue their explorations, so that as soon as possible, the entire expedition left Port au Mouton, rounded Cape Sable and came to anchor in St. Mary's harbor off the west shore. De Monts now wishing to behold the beauties which Champlain had so well described,—at once embarked in his shallop, taking with him Champlain. M. Simon, and a small crew, went over the ground covered by Champlain, after which he apparently crossed the Bay of Fundy and sailed along the shore until they came June 24 to a large river which De Monts called the St. John, a name which it has since borne. Passing out of this spacious harbor which to him seemed unfavorable for his purpose, finally, the explorers came to the vicinity of Passamaquoddy; here at last they found a spot which appeared fitted for their future settlement.

Entering the island dotted bay, leaving Grand Manan on their left, passing by the towering headlands, threading their way among the many spruce covered islands, up the "River of the Etchemins" until they came to a small island whose shores washed by the waters of the rapidly descending river seemed to bid them welcome.

Sainte Croix.

Champlain gives us the following description of this historic spot: "Sailing northwest three leagues through the islands, we entered a river almost half a league in breadth at its mouth, sailing up which, a league or two, we found two islands; one very small near the western bank; and the other in the middle, having a circumference of perhaps 8 or 9 hundred paces, with rocky sides three or four fathoms high all around, except in one small place, where there is a sandy point and clayey earth adapted for making brick and useful articles."

"There is a place affording shelter for vessels from 80 to 100 tons, but it is dry at low tide. The island is covered with firs, birches, maples and oaks. It is by nature very well situated, except in one place, where for about forty paces it is lower than elsewhere; this however is easily fortified, the banks of the main land being distant on both sides some 900 to 1000 paces. Vessels could pass up the river only at the mercy of the cannon on this island, and we deemed the location most advantageous, not only on account of the intercourse which we purpose with the savages of these coasts and of the interior, as we

Full View of Holy Cross Island.

should be in the midst of them. We hoped to pacify them in the course of time, and put an end to the wars which they carry on with one another, so as to draw service from them in future and convert them to the Christian faith. The place was named by Sieur de Monts, the Island of the Sainte Croix." In Williamson's History of Maine, Vol. 1, page 189 we find assigned the following reason why De Monts thus named the island: "The Island itself, containing 12 or 15 acres, they called Ste Croix, because two leagues higher, there were brooks which came crosswise, to fall within this large branch of the sea; a circumstance which has given to the Schoodic the same name." But since Champlain gives us no information regarding the name thus chosen, we prefer to believe that the selection thus made was because of religious motives, rather than on account of the appearance of the brooks which in truth little resemble a cross.

Marc L'Escarbot thus describes the site chosen by De Monts for his colony: "It was half a league in circuit, seated in the midst of the river; the ground most excellent, and abundantly fruitful; strong by nature and easy of defence but difficult to be found. For there are so many isles and great bays to pass, before we come to it, I wonder how one ever pierced so far as to find it. The woods of the main land are fair and admirably high and well grown, as in like manner is the grass. There is right over against the island fresh water brooks, very pleasant and agreeable, where divers of Mons de Monts' men transacted their business and builded certain cabins."

The seat of the future settlement selected, the shallop at once returned to St. Mary's Bay, directly opposite across the bay with orders for the entire party to cross over and take possession of what seemed in every way a land of promise.

Personnel of the Expedition.

Much time as is apparent had now been consumed since the arrival of the colonists at La Have on the 6th of May—Summer was already well advanced when the party reached its destination, to begin the occupation of their chosen lands and the construction of their habitations. We now find ourselves face to face with the first colony on the soil of Maine. Here, as Street in his History of Mount Desert says, "was an organized French colony seeking a permanent home. The best and meanest of France were crowded on the deck. There were nobles from the court of Henry IV and thieves from the Paris prisons; there were Catholic priests and Huguenot ministers; there were ruffians who were flying from justice, and there were young volunteers of high birth and character."

In the party there were one hundred and twenty men; there were laborers, artisans, and soldiers, about two-thirds of whom were destined to remain on American or Acadian soil.

There were two priests with the colonists, Nicolas Aubry and another whose name has not been preserved, and who probably died shortly after reaching Acadia, for mention is made of the death of a priest which apparently took place before their arrival at Ste. Croix.

Dionne, Sulte, as well as other historians seem to imply that there were several priests. Champlain Vol. V, p. 50 speaks about "priests and ministers;" in the same Vol. pp. 164-165 he mentions "one of our priests called M. Aubry. Faillon only names or writes of one priest; Moreau names only L'abbe Aubry. It

would therefore seem reasonable to conclude that at least two priests left France with the Expedition, Nicholas Aubry, sailing with De Monts and the other on the 2nd vessel with Pontegrave, who the unnamed priest was or where his remains rest in their unmarked grave we know not; perchance his dust mingled with that of Holy Cross Island gives him the distinction of being the first of God's annointed to sleep in the soil of Maine.

Nicholas Aubry whom we know spent the Winter of 1604-1605 on the island of Ste Croix was the child of a noble Parisian family well educated and filled with zeal for his sacred calling; he it was who nearly perished in the Nova Scotian or Acadian forest where he wandered about for some seventeen

days; he it was who gave the consolations of our religions to the wretched and dying collonists during the dismal winter of 1604 and 1605.

He evidently returned to his native land for we find mention of him as living in France in 1612 and as still being anxious to return to America.

Especially fortunate was De Monts in having with him as his pilot, a gentleman of noble descent, skilled in the art of navigation one who has not perhaps received proper notice from

the historians of the Western world, yet one whom we learn to admire more and more as we study his character, Champlain, the one who has given us the best records of the expedition. Samuel Champlain was now in the prime of life well fitted to grasp the magnificent visions about to be unfolded before him as he cruised in his little "Pattache" along the shores of Acadia passing in and out her many bays and rivers. Sylvester in his beautiful and romantic work on the pioneer settlements in Maine thus sums up the work of this Catholic explorer." He was one of the most important men of his time, and yet the American historian has had so little to say of him and his work as to be a matter of surprise to the student whose investigations lead him in the direction of the earliest exploration of his country. Gosnold was not an explorer but rather an adventurer in search of sassafras and such commodity as would lade his ship. Pring came over but his voyage was of little importance to the English public. Weymouth did better, but his survey was of an entirely local character, and the annals of his voyage at the hands of Rosier were so obscure as to be of little value. Not one of them made a chart or so much as lighted a rush-light to show the way. They did kidnap a few poor Indians in the so-called interest of spreading the English civilization, for which selfish act the English settler later paid roundly. Even the wizard, Parkman, has so little to say of Champlain's great accomplishment from Passamaquoddy to Cape Malabar as to be especially exasperating to one who seeks for information. Champlain's performed under arduous and often perilous circumstances, marked the border line sharply between the fanciful tales of Ingram, the vague imaginings and superficial observations of Gosnold and Pring the misleading narrative of Rosier, and the realities of the rugged headlands, the down-rushing rivers, and the main harbors of the New England coast. No disparagement is meant towards the English navigator; but until Captain John Smith, the English voyages were peculiarly barren, barring Weymouth's 1605, of accurate detail. The coming of Champlain ended the mythical century."

In John Fisk's New France and New England, we find the following estimate of Champlain: "He was a true viking, who loved the tossing waves and the howling of the wind in the shrouds. His strength and agility seemed inexhaustible; in the moment of danger his calmness was unruffled as he stood with a hand on the tiller, calling out his orders in cheery tones that were heard above the tempest. He was a strict disciplinarian, but courteous and merciful as well as just and true; there was a blithness of mood and quaintness of speech about him that

made him a most lovable companion. In the whole course of French history there are few personages so attractive."

Such is the man whose writings and works must be our main reliance in dealing with the history of the early French attempts at colonization on the coast of Maine. His presence with the expedition, and his acknowledged ability would seem to justify us in accepting his narration of the fortunes of the enterprise in preference to other reports which appear at variance with what he has written.

Charlevoix in his history of New France, Vol. 1, p. 247 give the following estimate of De Monts: "Mr. De Monts was a Calvinist, and the king had permitted him and his the free exercise of his religion in Amereica, as it was practised in the kingdom. On his side he undertook to settle the country, and establish the Catholic religion among the Indians there. He was moreover, a very honest man, whose views were upright, who was zealous for his country, and had all the ability requisite for the success of the enterprise on which he had embarked."

Holy Cross Island—Plan of settlement.

Summer was now well advanced; a great deal of time as is apparent had been spent whilst De Monts and Champlain were exploring the neighboring coasts; it was now necessary to plan for the coming of the Winter season; houses had to be constructed and grain planted for future harvest.

To Champlain was given the task of laying out or planning the settlement. In his works he has left us the details of this first village within the confines of Maine.

When we study attentively the sketch left us by Champlain we observe that the village was laid out with a square in the center and a street passing through the same at right angles thus forming as it were a cross. Reading the picture from left to right, in the upper part of the cross within the palisades, we have on one side a rectangular garden, (D) the guard house, E and F, the the blacksmith and carpenter shops; on the other side to the right over C, were the store houses, while just below at (A) we see the home of De Monts and at (B) a long building which served as a place of recreation where the different members of the colony often met to talk over affairs, and recall the memories of sunny France.

Holy Cross Island from the American Shore.

In the lower portion of the cross at P we have the dwellings of D'Orville, Champlain, and Champdoré, while just below we behold a garden, a well at (G) the chapel and residence of Fr. Nicolas Aubry at (V) on the other side at (R) were the homes of Genestou, Sourin, and artisans, while just under are the quarters of la Motte and Fongeray. Here during August and September 1604, Champlain tells us that the entire party was set to work to clear up the island, to go to the woods to make the frame-work, to carry the earth and other things necessary for the building." Sylvester Vol. V. p. 126 says "the air was vibrant with the foreign sounds of the axe, hammer, and saw. From this time to the coming of the snow the preparations went

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on without cessation, except when the laborers ate or slept. So the new Carthage grew."

With all their efforts they found themselves housed none too soon, for winter set in earlier than usual this year: October 6th they had their first snow storm.

"Hoary snow-father being come" as Mark L'Escarbot says, "they found themselves at once in all the rigors of a Maine winter. Champlain remarks that abundant ice began to come down the river as early as Dec. 3rd; he says "the cold was sharp and more severe than in France." With their limited preparations, we may well imagine their many difficulties. The great necessaries of life, fuel and water, were very scarce on the island, and they were obliged day by day to bring them from the neighboring shores: Unaccustomed to the severity of our old time winters, they must have found themselves ill provided against the intense cold of the grey December days, or unfitted to travel through the constantly accumulating snows, so that they became in truth prisoners in their island home.

There were about seventy in the party at the beginning of Winter but so poorly were they provided with the necessities of existence that when that dreaded disease, scurvey, appeared among them, their condition was little fitted to stand its ravages. One after another of the stricken settlers became its victims, until their little cemetery contained more than half their original number. Champlain gives us a vivid description of the progress of this dreaded malady. He tells us that the post mortem examinations showed "the interior parts mortified, such as the lungs, which were so changed that no natural fluid could be seen in them. The spleen was serious and swollen; the liver spotted and out of its natural color. The vena cava, superior and interior, was filled with thick, coagulated and black blood. The gall was tainted, nevertheless, many arteries in the middle, as well as the lower bowels were found in very good condition. In case of some, incisions with a razor were made on the thighs where they had purple spots, whence there issued a very black clotted blood." And he tells us that "even their liquors froze and were sold by the pound. The winter winds whether from up or down the river came upon the unfortunate colonists in all their force so that as it came through the crevices of their cabins it seemed sharper than that outside." The relief which they expected from the early days of spring proved all but hopeless, for the coming of April found them still in the midst of most abundant snow, there being yet about three feet on the ground.

However summer came at last, and with it we note the departure of the surviving colonists from Ste Croix, for the more promising harbor of Port Royal across the Bay.

With their departure, closes the existence of the first European settlement within the bounds of the present State of Maine. For a time a few of the surviving settlers lingered about the surrounding shores. Mark L'Escarbot visited the deserted huts and fort the following year and has left us in his history of De Monts' voyages descriptions of Ste Croix and its surroundings. But the remnants of the settlement soon disappeared, the forest trees reesumed their sway, and the last vestiges of Champlain's model village were lost beneath the roots of advancing vegetation, until it became a question of settling the boundary line between England and her quondam colonies.

Holy Cross Island from New Brunswick Shore. "Dochet Island Light House."

The war of the revolution had closed. Adams, Franklin and Jay for America; Hartley, for England had on the 3rd of Sept. 1783 signed the treaty of Versailles in which the Ste Croix river was named as the eastern boundary of the young republic. But 179 years had now elapsed since that summer morn when De Monts had raised the lilies of France on Ste Croix Island: the snows of nearly two hundred years had well nigh obliterated all traces of this early settlement, when the American and English commissioners met in September, 1796 for the purpose of determining which among the many rivers, was the Schoodic or Ste Croix, designated in the 5th article of Mr. Jay's treaty. They visited an island in the Schoodic situated nearly in the

middle of the river, opposite the present town of Robbinston which suited admirably the description given of Ste. Croix by the early French writers L'Escarbot, Charlevoix, Champlain, etc. Here near the north end of the island. were found the remains of a very ancient fortification, overgrown with large trees; here they found old bricks; here after removing the debris accumulated by passing years, they were at last enabled to trace out the foundations of Ste Croix.

Holy Cross Island—E Cemetery—F Chapel.

To-day almost on the same spot where De Monts erected his fort, stands one of the most eastern light houses within U. S. territory known as Dochet Island Light which shows a fixed light varied by flashes, and as our modern commerce passes by few there are who think of the dismal days in the winter of 1604 and 05 when the children of France were struggling for their very life in this their first attempted settlement on our "rock bound coast."

Few among our Catholic people perchance realize that here was raised the first Catholic chapel in New England, and here was offered the first Mass within our borders, the first baptism recorded, the first requiem chanted.

HISTORICAL NOTES.

Among the many "Baccalaureate Sermons" of this present year, we may well term as worthy of note, the one delivered by Charles Donahue, member of the Portland Bar, before the graduating class of the University of Maine, Sunday evening, June 8th, on "Religion and Education." Mr. Donahue's address which clearly showed the necessity of religious instruction in connection with secular education, will be given in full in some future number of the Maine Catholic Historical Magazine.

Another notable address was given by the Rt. Rev. Bishop on the occasion of the 31st annual commencement exercises of St. Joseph's Academy, Deering, Maine.

In his remarks to the graduates, Bishop Walsh said in part: We Catholics do not believe in co-education, and we never will. We believe that a young girl from the very earliest school experience up to even the completion of her college course, is better off by herself."

Deprecating the present day tendency on the part of woman to invade occupations peculiarly suited to man, the Rt. Rev. Bishop strongly urged the graduates to ever keep in view the Christian ideals formed by their Christian education, and that whenever it came to a question of compromise between the Christian ideal and the suggestion of a practical man, to always hold to the ideal. No one doubts that the education to be given in any school should be the best; but no education can be the best which is not based on religion which is the only real foundation for a character of sterling worth.

Speaking on the subject of "Our Schools" on the occasion of the 25th anniversary of the Ursuline school foundation at Waterville, June 26th, 1913, former Secretary of State, the Hon. Cyrus W. Davis said in part: "An institution where knowledge alone, or mere historical facts and processes of mental activity are taught, is not a school in the meaning of the term. It is possible for a boy or girl to graduate from many schools in this land a veritable cyclopaedia of knowledge without the slightest conception of what he or she was created for."

"The man taught in the school where education stops short of the higher ranges of the human soul, may be thoroughly familiar with the theatre or the war in Turkey and the Balkans: he may observe the changing boundaries of states and the material results of the passions of men let loose, but he will fail utterly to see and to comprehend the great fact, patent only to the man with a trained conscience, that the cross and not the crescent, must be the promise and the ultimatum of true civilization."

"The schools where conscience and love of fellow-men are made active and foremost, are the schools that produce results without which, this nation would decay and pass as did the republics of antiquity. Philanthropy, charity, neighborliness and love of others of which they knew but little, are the result of heart training and not of head training.

"Your great Church encircling the globe to-day with its glistening spires piercing the clouds and pointing heavenwards; surmounted by that symbol of the Chirstian faith and the sublime renunciation of the Nazarene, has been the consistent exponent of belief in that kind of teaching and in that kind of school.

"And so along with a splendid mental equipment: an equipment which has made self-reliant well-poised men and women, you have not forgotten the moral furnishing. And so we find the catechism running through the school grades from the primary to the superior courses.

"Such is the history of the Ursulines in Waterville: such is the history of that noble band of women who have lovingly and faithfully carried on the work of instruction in all the twenty-five years that are now history.

"We congratulate you in the possession of a real school: a school where knowledge comes and where wisdom also comes and lingers in the hearts and lives of men and women who go out from its walls with high purposes to enrich our state and national life."

June 17th, 1913, the subscription list and good will of the subscribers to the Catholic Opinion were taken over by the Maine Catholic Historical Magazine which in future will be sent regularly each month to all former subscribers to "The Catholic Opinion". All subscribers in arrears for their subscriptions to the Opinion should at once send the amount of their indebtedness to "The Chancery Office," 307 Congress St., Portland, Maine. All checks or money orders should be made payable to "The Maine Catholic Historical Magazine."

As The Maine Catholic Historical Magazine may be expected to have a State wide circulation among our Catholic people, it should be a good medium for legitimate advertising. It will be our aim and purpose to allow no advertisement to appear in our columns which does not guarantee our patrons a profitable investment.

The great celebrations in honor of the ter-centenary of the Church in Maine are to take place at Bar Harbor on the 6th of August. Our August issue which will appear about the 1st of the month will deal largely with the historic events leading up to this celebration and will be known as our Mount Desert Number.

We are placing before our readers in this our first number of the Historical Magazine, what we believe to be the most recent Catholic map of Maine. As far as the data at our disposal permitted, we have endeavored to give to the Church in each place mentioned as far as possible the chronological order of its establishment, but owing to many conflicting accounts given by different historians of the early Catholic foundations in our State, we have found it difficult if not impossible to assign a fixed date for each of the various events recorded. In many places there is room for discussion which may perhaps give us something more certain. It is however easy with the map before us to trace the progress of the missionaries as they carried the Faith to different parts of our State.

We have also had engraved the names of the missionary priests on the places with which they were more prominently identified, and a careful summing up of their records will show us that Maine has been the scene of the labors of many a heroic priest who has left a deserving name in the annals of his times.

Thus far we have placed on the map, as will be seen only the earliest visited places, the pioneer parishes as it were of our diocese, but as our work progresses the various parishes now existing "will have their important events published and thus permanently secured for future historical purposes."

"The Magazine will be published monthly. The subscription will be $1.00 per year, and it is to be sent to the Chancery Office", 307 Congress St., Portland, Maine.

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